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Bishop Dibelius is greeted at Lambeth

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OF SUCH IS THE KINGDOM

THE DELIVERY ROOM was a lonely, vast eternity of stabbing pain. Wandering through the valley of the shadow, I had scaled infinity to pursue a shining dream, to come back with a pink fragment of answered prayer—our firstborn. Small cries told the miracle, and spilled magic in the air. It was a facet of life unmatched—and sacred beyond imagination.

FRIENDS AND neighbors called, to see whether the little turned-up nose was Mom's or Dad's. And they lingered to advise about formula and colic. Then a visitor looked down into the wee face peering from a bundle of blankets, shook her head and commented, "I can see all the work! Line upon line of washings—muddy shoes—measles. And anyway, what chance does a baby have, these days, stepping right into the atomic age?"

A tiny hand with five pink fingers clutched my large finger, and wrapped itself about my heart. "My dear," my embrace said, "seven and a half pounds isn't much weight to pit against the stumbling and fumbling of adults. But, will you overlook, and ever reach gaily for sun and stars, and all things high and bright?

"The world is yours, wee one. It is an incredibly great adventure, this being alive—beautiful and mysterious. Search out whatsoever things are just, pure, lovely and of good report; and the world will be a bit better because of you."

THEN ONE BRIGHT and beautiful day we three, a full-grown family, stood before the altar of God to make the baptismal vows. As the voice of the minister said the final "Amen," I could hear another voice out of the past say, "For of such is the Kingdom of Heaven."

—MARJORIE VANDERVELDE

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COVER PICTURE. Mrs. Geoffrey Fisher and the Archbishop of Canterbury greet Bishop Otto Dibelius of Berlin, head of council of Evangelical Church in Germany, at Lambeth Conference.

World Council studies East-West relationships and notes 10th anniversary at meeting in Denmark . . . Family planning approved by Anglican bishops at Lambeth . . . Clergy now lead integration moves, magazine reports

THE CHURCH IN THE NEWS

WCC hears atom war report

The threat of nuclear war, problems of rapid social change and of refugees, and East-West tensions invaded a peaceful Danish seashore resort last month. Members of the policy-making Central Committee of the World Council of Churches dealt with these and other questions at their annual meeting at Nyborg Aug. 21-29.

Committee members were reported disturbed by a report on "Prevention of War in an Atomic Age," prepared by a special commission after three years of study. Controversial sections of the report said that nuclear weapons were here to stay and that man must learn to live with them, that Christians could in conscience sanction use of such weapons in a limited war, and that in case of all-out war "Christians should urge a cease-fire, if necessary on the enemy's terms, and resort to non-violent resistance."

Nolde raises objections

Objection was voiced by Dr. O. Fred Nolde, United Lutheran pastor and director of the Commission of the Churches on International Affairs, a WCC agency. His commission questioned to whom the report was addressed—churches, individuals, or governments. It also expressed doubts whether Christians should surrender on enemy terms and noted that many church bodies had labeled use of nuclear weapons at any time an "atrocity." The report should be returned to the commission for further study, the CCIA suggested.

Dr. C. L. Patijn, Labor member of the Netherlands Parliament and one of the authors of the report, said it was intended as an effort to understand "moral implications" of the atomic age and a basis for "fuller discussion."

Tenth anniversary noted

The white-painted walls and Gothic vaults of the 12th century cathedral at Odense reflected television lights as worshipers crowded in with committee members to observe the 10th anniversary of the WCC at a commemorative service. Preachers were Bishop George K. A. Bell of Chichester, honorary president of the council, and Bishop Otto Dibelius of Berlin, one of the six presidents (*picture on page 6*).

Bishop Bell said the council was "building a bridge over the abyss which separates nations" and was a "force making for justice and peace by its very existence." Bishop Dibelius added that churches throughout the world had learned "that they belonged together because they belonged to the same Lord Jesus Christ."

The council, organized at Amsterdam, Holland, on Aug. 23, 1948, now has 171 member churches in 52 countries, with a total membership of more than 170 million people. Its 90-member Central Committee is headed by Dr. Franklin Clark Fry, president of the United Lu-

DISCUSS ATOM WAR REPORT
Dr. C. L. Patijn, Dr. O. Fred Nolde, and Dr. Robert Bilheimer of WCC staff

theran Church and of the Lutheran World Federation.

Hromadka stays on

A move to oust Czech Professor Joseph L. Hromadka, often an apologist for the Communists, from the 12-member WCC Executive Committee came a cropper.

Under present procedure, a slate of names is presented each year to the Central Committee to be voted on as a unit in open session. At last year's New Haven meeting, Dr. P. O. Bersell, president emeritus of the Augustana Lutheran Church, challenged this method. He said he would abstain from voting because he "could not with conscience" help elect Dr. Hromadka, who had openly approved the Soviet crushing of the Hungarian revolt. About half the Central Committee did not vote, but the list was re-elected by the others.

At Nyborg Dr. Bersell carried on his battle, offering a resolution to change the voting procedure. He asked that 15 names be submitted to the Central Committee, with a secret ballot to elect 12 of them. After much discussion, the proposal was referred to a committee which turned it down. The committee held that a representative of eastern Europe's minority churches must be included on the WCC executive group. All members of the Executive Committee were re-elected.

Satellite voices heard

Hungarian Communists had claimed that church leaders in the West had advance knowledge of the Hungarian people's revolt against Red rule in October, 1956, and had "complicity" in bringing on the uprising. The council's Executive Committee had refuted the charges as "false."

Hungarian Lutheran Bishop Lajos Veto, who had been installed by the Red government in place of Bishop Lajos Ordass, told the Central Committee that he objected to the use of the word "false." He said it would bring further charges and would impede establishment of good relations between the Hungarian churches and the council. The Central Committee agreed to change the word to "criticisms and misrepresentations."

In an interview outside the committee sessions, Dr. Andrew Wantula, Polish Lutheran pastor attending the sessions as a non-voting representative of Poland's minority churches, said church life had been "quiet" under the rule of Communist Party boss Wladyslaw Gomulka and that current friction between Roman Catholics and the government had been brought on by Catholic insistence on "secondary issues." Arguments over who is to distribute clothing parcels from the United States and illegal pamphleteering are making life unnecessarily difficult for all church groups, he said.

WCC General Secretary W. A. Visser

't Hooft reported that the recent WCC-Russian Orthodox meeting in Holland may be "the beginning of a spiritual process which will lead to new spiritual opportunities." Russian conferees had said they would recommend that their church join the council.

Lag in social action seen

The council and its member churches have been slow to react creatively to "the challenge of rapid social change," the Central Committee was told in another report. Representing the first three years of a five-year study on Christian responsibility in changing areas of the world, the report assayed church efforts to "come to grips with the extraordinary developments of society in Asia, Africa, and Latin America, and their implications for the West."

Churches tended to be conservative, the report said. They failed to point the way to responsible society for people "in revolt against enslaving political, economic, religious and social conditions."

Only when youth began drifting awa were churches galvanized into action, continued, and frequently they then ap proached problems with "considerabl Western bias." In discussion, Dr. R. D Paul of the Church of South India sai it was a mistake to try to Europeaniz or Americanize a primitive people. Eve the government of India was guilty o such an error, he said.

ULC income holds steady

Summer caused only a slight dip in ap portionment receipts reported by Dr Edmund F. Wagner, United Lutheran Church treasurer, as ULC books closed on Aug. 20 for the seventh month o 1958. With the church engaged in a 40th anniversary program to raise $15 millio for advancement of its causes, interest continued high in the record being made

August receipts were $770,484 and marked a gain of $172,437 or 28.8 per cent over the same month in 1957. Total for seven months crept up to $4,964,350, a gain of 37 per cent over the previous

CHURCH LEADERS MARK TENTH ANNIVERSARY OF WORLD COUNCIL
Bishop Dibelius, Episcopal Bishop Henry Knox Sherrill, Dr. Paul and Bishop Bell

year. Stewardship officials had stated that a 105 per cent gain would be needed to reach the full $15 million goal. With special congregational and synodical efforts scheduled for the fall, ULC Stewardship Secretary Henry Endress had predicted that October would be the crucial month that would reveal how close the ULC would come to success in its anniversary effort.

Lambeth bishops for birth control

After a month's discussion of church affairs, 310 Anglican and Episcopal archbishops and bishops on Aug. 10 packed their bags and went home from the 9th annual Lambeth Conference in England. Late last month Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, at whose call the world-wide meeting is held each ten years, reported on the 131 resolutions adopted by the conference. Decisions are not binding on member churches, but carry much weight.

Responsibility for planning "the number and frequency of children has been laid by God upon the conscience of parents everywhere," one Lambeth resolution said. It urged planning by "scientific means," adding that "we believe the procreation of children is not the sole purpose of a Christian marriage." Methods of family planning "are in a large measure matters of clinical and aesthetic choice" but must be "admissible to the Christian conscience."

Dr. Fisher commented that no previous Lambeth meeting had considered family planning. The first conference was held in 1867.

Bombs and saints

War has "become more vile through hideous weapons of destruction," the bishops said in another resolution. Use of atomic weapons they called "repugnant" to the Christian conscience, but it was seen as only part of the greater problems of ending all war.

Church synods may "recognize" new saints, the bishops agreed, but should be guided by scriptural principles. Controversial names ought to be avoided "until they can be seen in the perspective of history" and the selection should "normally result from a widespread desire." While non-Roman Catholic churches had not accepted any new saints for 700 years, the procedure set by the bishops made possible future "canonization."

Leaders of other church bodies were guests at some of the sessions (*see cover picture*).

Disagreement in Australia

A section of the race relations report which suggested that Australia should alter its "white immigration" policy to permit "controlled entry" of members of any race brought a quick retort.

Anglican Bishop William G. Hilliard of Sydney disagreed publicly with his colleagues. Australians "are perfectly justified in preserving our racial distinctiveness," he declared.

Dr. Malcolm Mackay, minister of Sydney's Scottish Presbyterian Church, said, "It was very impertinent of the Lambeth Conference to have discussed the 'White Australia Policy' and to have expressed views on this problem." The country's racial policy was "solely" an affair for the Australian people, he said.

Australia's exclusion policy is aimed at keeping out Chinese, Japanese and other Asians, who may enter only for study or other specified purposes.

Clergy lead race fight

Protestant clergymen and white church women are in the forefront of the struggle against race segregation in the South,

according to an article by William Peters in September *McCall's*. This new alignment represents a "revolution" and presents "a side of the South with which few northerners and not many southerners are familiar." Journalists and teachers are also raising their voices for desegregation, the article says.

Cited by the writer is a statement adopted in 1954 by the Christian Social Relations Department of the United Church Women at an Atlanta meeting. It says, "We feel we are impelled to promote a Christian society in which segregation is no longer a burden upon the human spirit." Mentioned among clergymen are Episcopal Bishop Randolph R. Claiborne, Jr. of Atlanta and the Rev. Harrison McMains, president of the Atlanta Christian Council.

"Not all ministers who have opposed the segregationists, however moderately, have been able to remain at their posts," Peters notes. Virtually all have found other churches somewhere in the South, however. The list of white ministers "who have publicly identified themselves with desegregation or have protested segregationist activities without losing their positions is far longer than that of the displaced ones."

The segregationist South is a minority, Peters claims. "Few Americans realize that these white Citizens Councils, for all their noise and seeming success, are surprisingly small groups; that they lack even the passive support of the majority of southerners."

Virginia pastors score school plan

Sharing the spotlight as school reopened was Virginia, where a state plan called for closing of public schools if integration was ordered by the courts. Segregationists hoped to use church buildings as substitute private schools.

In one of the sharpest statements yet issued, 43 Virginia clergy said, "Enforced segregation in our schools on the basis of race is contrary to the will of God." The signers declared their opposition to the use of church facilities to evade the Supreme Court decision ordering school integration.

Signers included six Lutheran pastors of four synods. Among them was ULC Pastor H. Alvin Kuhn of Redeemer Church, McLean. Others represented the American, Augustana and Missouri Synod churches. Signers included 5 Roman Catholic priests, 17 Methodists, 7 Presbyterians, 7 Baptists, 4 Episcopalians, and 3 Congregational Christians.

Women ministers gain

Discrimination against women as ministers is steadily diminishing, the Rev. Ellen Shaw told the American Association of Women Ministers at Billings, Montana. Mrs. Shaw is president of the association, which claims 400 members. Methodist, Presbyterian and Congregational churches are among the denominations which ordain women. Many of the women clergy are associated with independent churches.

Churches are awakening to the "great contribution" women make to their work, Mrs. Shaw declared, and as a result are admitting them more freely to the preaching ministry. She reported that most women clergy are in New England, the Midwest and the South.

In Sweden, the issue of women's ordination to the Lutheran ministry got a boost from Prof. Gustaf Wingren of Lund. The noted theologian said he saw no doctrinal obstacle to the ordination of women. While church tradition called for a male ministry, Dr. Wingren said, "The Lutheran Church cannot make statements of principle on the basis of

WOMEN MINISTERS SEE THEIR CAUSE ADVANCING
Pres. Ellen Shaw (second from right) talks with officers of national group

tradition, but only in terms of what is sensible and practical." If proclamation of the Gospel would be furthered by ordination of women, he favored it, Dr. Wingren said. Heading opposition to women clergy was a "confessional" organization of 600 clergy and laymen headed by Bishop Bo Giertz of Gothenburg. The issue will be decided at the church convocation in fall.

Science, religion appraised

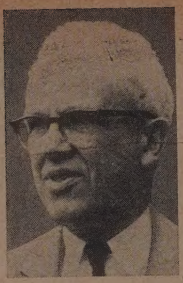
Three widely separated groups were last month urged to make a new appraisal of the values of science and religion.

Scientists ought to go to church regularly to "learn how the rest of the world lives," Dr. F. Ashley Montagu told an Institute on Religion in the Age of Science at Star Island, New Hampshire. Two hundred scientists and educators heard the Rutgers University anthropologist say that eggheads are "massively ineffectual . . . The experience of the last fifty years should have taught them that reason is not enough." He said scientists especially must learn "the need for worship, for gratitude." Religion's understanding of human needs adds to man's understanding of himself, he added.

At Ithaca, New York, 4,000 Luther Leaguers of the American Lutheran Church heard Dr. Raymond J. Seeger charge that "the trouble with too many of us is that we have the mind of a two-year-old in religion and the mind of a 16-year-old in science." Science and theology need to learn about one another, he said. "The thinking cap of theologians has been too small for the expanding universe" and in the "school of life" religion is a required course, the scientist continued. Dr. Seeger is assistant director of the National Science Foundation in Washington.

The Missouri Synod's Walther League convention at Oxford, Ohio, heard the Rev. Alfred P. Klausler of Chicago say that the church loses "intellectual respect" when it fails to welcome new scientific discoveries. Rather than face the "challenges of a changing age, the church quite often retires into a dignified silence and remains there," he asserted. Mr. Klausler is editor of the *Walther League Messenger*.

WASHINGTON



By ROBERT VAN DEUSEN

SCHOOL INTEGRATION

EVENTS IN THE school integration situation occurred through the late summer almost like episodes in a radio serial story—each with a surprise ending baffling the listener regarding what would come next.

In the Little Rock case U.S. District Judge Harry Lemley introduced a new element in the legal situation when he granted a two-and-one-half year cooling-off period, canceling integration in Central high school during that time.

But the Circuit Court of Appeals, reversing Judge Lemley in a 6-1 decision, said "the time has not yet come in these United States when an order of a Federal Court must be whittled away, watered down, or shamefully withdrawn in the face of violent and unlawful acts of individual citizens."

The Circuit Court agreed to hold up its integration order 30 days to give Little Rock time for an appeal to the U.S. Supreme Court, and the Supreme Court met in special session to hear the appeal. So the situation was back in the hands of the nine men who had made the crucial 1954 decision outlawing segregation in public schools.

AND THE ARKANSAS legislature had held a special session, enacting a set of segregation bills to go in effect if the Supreme Court insists on integration in Central high school. President Eisenhower gave notice that he will do whatever is necessary to preserve law and order.

Sending troops to maintain integration may not be repeated this year if violence occurs along the school front. Other methods might be used: injunctions against agitators, stern penalties imposed on mob leaders, use of deputy marshals rather than soldiers.

It was obvious that Arkansas officials were stalling for time to see what happens in Virginia. Integration orders which were pending in Arlington, Charlottesville, Norfolk, might bring into effect this month Virginia's "massive resistance" program, built on state laws: a pupil-placement system, closing schools rather than integrating them.

Virginians think that such a see-saw struggle can be carried on for years, with a state setting up new legislative defenses against integration as fast as federal courts tear down the old ones. The battle would be in courtrooms, with state law pitted against federal law.

THIS MAY lengthen the period of transition and permit a gradual adjustment. Ultimately the federal authority is sure to prevail. The United States may have been in the beginning a federation of sovereign states. But the processes of history have welded us into a single nation, with room for diversity but with an essential unity.

Even apart from the federal-state power struggle, racial integration is sure to come. It may take a generation or more, but the human and social forces which are at work will in the end prove irresistible. The American people are too sensible, too aware of the value of universal education, to let the public school system be wrecked in the process.

ULC GIVES 2000 CHURCHES

Schools, hospitals, a college are also transferred by United Lutheran Church to Andhra Church in India

By LUCILLE E. HEIN

IT ISN'T OFTEN that the United Lutheran Church gives away property that cost $3 million. But it's happening this year, and church leaders are grateful that it can be done. Ownership of hospitals, high schools, a college, churches and chapels built in India during a hundred years of missionary labor, is being transferred to the Andhra Evangelical Lutheran Church.

Dr. Earl S. Erb and the Rev. J. F. Neudoerffer of the ULC Board of Foreign Missions were in India in March for a public ceremony marking the transfer of the property.

At St. Matthew's Church, Guntur, on March 15, the ULCA representatives received a scroll, printed in gold type, and encased in a silver and gold holder. Dr. Devasahayam, president of the Andhra Church, read the scroll to the guests. It expressed appreciation of the Andhra Church for the work of the ULCA in India and the joy of the church in its new role of partnership.

ERB, NEUDOERFFER SIGN PAPERS IN GUNTUR

Transfer of property has been going on for some time. It will take years for all the legal aspects to be worked out. The Andhra Church includes five synods, 2,300 congregations, 250,000 members.

The property which is being turned over is worth much more than $3 million in terms of today's finances. It includes eight hospitals, five high schools and training schools, a college, 800 elementary schools. The ULCA is also deeding 2,000 churches, chapels, and other buildings to the Andhra Church. ULCA will retain and manage missionary residences.

The transfer of property lays great responsibility on the Andhra Church, but they are equal to it. Pastor Neudoerffer, in his report, said, "There is every confidence on our part that the church will meet this new responsibility with earnest concern and wise judgment."

THE WORK of the church and of the missionaries in India has changed greatly since that nation gained its independence 11 years ago. Changes are due to many factors. President Devasahayam pointed them out at the Guntur ceremony.

First, he said, is the revolutionary political change in 11 years, which has meant a revival of nationalism that cannot help but affect the status of a "foreign" church in India. 2) With the political change has come a revival of Hinduism and Buddhism as national religions. India is a secular state and all religions are to be equally tolerated.

3) There is in some quarters opposition to the preaching of the gospel by members of churches from abroad. This emphasizes the importance of training national ministers, teachers, lay leaders. 4) With this opposition comes also some opposition to conversion. 5) Revision of property and management laws has had an effect on the status of property holders, such as American church bodies.

Sixth—and of great importance to us —is the feeling that the national members of the church should have increasing responsibility for the work of their church. As Dr. Erb said, "This is the change we have hoped would come. The church looks forward to the day when the younger churches become sister churches — accepting responsibility for their own affairs, working for their own growth, becoming centers for further missionary work among their own people."

THE NEW SITUATION in India is reflected in the changing work of the missionaries and the Andhra church people. When the work of the missionary is lessened in one area, it immediately increases

IDEAS ABOUT THE FUTURE ARE

in another. Pastor Neudoerffer, in his India field-trip report, said, "Everywhere there is need for help—in business, in agriculture, in education, in community welfare, in medicine—the list is inex-

naustible. Wherever one turns, there is opportunity for service."

Dr. Erb agreed. "There's no end to the service we might give. Just one example. Recently the Tamil Church of South India discussed with the ULCA a request for a doctor. The request said they did not need a young, inexperienced physician. They had plenty of them. They wanted a skilled and truly dedicated man who could make an effective witness for the Christian faith."

Pastor Neudoerffer pointed out that the need for missionaries continues, but

EXCHANGED BY THE LEADERS

we can no longer answer it in the way missionaries once did. We must be co-workers, partners, no longer directors—unless asked to direct. "This is the day when India is learning about its problems and is sensitive to them. The people are determined to try to meet these difficulties themselves and, in the attempt, to grow in responsibility and capability. We should be careful to work for them by working with them."

"ONE OF THE changes that really dazzled me," said Dr. Erb, "is the vivid contrast at the Nagorjuna Sagor Dam project. I was there in 1951-52. It was a desolate, undeveloped, arid area. Now a river is being dammed, and the water will irrigate about 3,100,000 acres.

"Here is one of the new opportunities for service that Pastor Neudoerffer mentioned. Macherla will be one of the key cities for the newly fertile area. Its population has increased three times since the work on the dam was started. Our church has been able to secure land for a health center. We are already carrying on a public health program.

"The ministry of the church, the work of the missionaries and the Andhra church people will be quite different here than in some other areas where we work. The effectiveness of our public health center at Macherla will determine the future of such work by the church."

BY 1959 OUR Lutheran hospitals, eight of them, will be under Indian medical superintendency. ULCA is leading the way in this, and the transfer of direction has an effect on the Indian people as well as on other missions. Hospitals and health centers are among the most effective witnesses to the Christian faith. Although the Indian government is increasing its medical services, the Christian institutions are still pioneering in areas where medical services are needed.

THERE ARE MANY areas where the church can give social uplift. At Rajahmundry, in the Colony of Mercy, a build-

ing has just been completed to care for the mentally ill. While Dr. Erb was in India, he assisted in dedication of a new building for the school for the blind.

Pastor Neudoerffer mentioned the task the church faces in evangelism. "Everyone is conscious of this," his report said. "With the Indianization of the program of the church, leaders experiment with methods of evangelism which will be effective in the present-day scene."

Another task that the Indian church faces is that of educating the Indian Christian to an understanding of stewardship. The conception of personal stewardship is growing, and in many areas, where congregations are financially able, stewardship and self-support are accepted as responsibilities. In some areas, self-support will be impossible for many years.

CHANGING FAMILY and village life of India has affected the methods of work of missionaries and Indian leaders and has shown the need for revamped ways of contacting people. Dr. Erb said that he was very conscious of the changes in family living.

For example, a main highway out of Guntur goes through a cement mill and tobacco plant area. In 1951, there were few people working there. In 1958, the roads at quitting time are like the roads around an American factory. About 10,000 are employed at these mills, and 75 per cent are women from the villages.

"Think what this has meant in village life," said Dr. Erb. "Before, women were seldom away from the villages. Now they leave each day to work. In the past, a missionary or an Indian Bible teacher could go to a village and ring a bicycle bell or toot the jeep horn and he'd have the village around him in a few minutes. This is no longer true near industrial sites. Everyone is away working."

LUTHERAN CHURCH IN INDIA
St. Matthew's, Guntur

WITH ALL these changes, and so many more, what about the future of the missionary in India and elsewhere? Perhaps the final words of the scroll presented by President Devasahayam hold the key. "With the transfer of property, the work of the missionary does not stop. It acquires a new meaning.

"An era of new awakening, that the churches of the world are one, that their Lord is one, that their faith is one, and that their mission is one, has begun. The partnership in obedience between the missionary and the national has become strengthened. Long live the united missionary task of the church."

Is Your House Big Enough?

By ALTON M. MOTTER

WHAT KIND of a house do you live in? I don't mean wood or stone, or tri-level or ranch style. I'm thinking about the personal world we live in.

In a way, our world is like a house. Things can go wrong with it—sometimes small things like a blown fuse or a broken window pane. Or big things like a wind storm which takes off a roof or sinking earth which requires a new foundation.

Sometimes the house needs some repairs—serious repairs, perhaps.

Some time ago William Hill raised this question: What can we do when life's foundations are shaken? He felt that most of us have four choices.

FIRST, we can take a radical course and try to destroy the whole house. Perhaps you recall the motion picture *Rebecca* in which the housekeeper—furious because she had been thwarted—set fire to the house in which she had lived, and burned it to the ground. Doesn't this describe the way some of us deal with life's shaky foundations? The man who, unhappy with his job, becomes a hopeless alcoholic? Or, the woman who, dissatisfied with her marriage, decides to scrap the moral code?

Or, when life begins to tumble, we can 2) deceive ourselves into believing it's only a dream. Like the ostrich, we can refuse to face reality.

This is the way Charles Dickens portrayed Miss Havisham, one of his unforgettable characters, in *Great Expectations*. Miss Havisham is deserted on her wedding day by the man she is engaged to marry. The bride was dressed for the ceremony, the guests assembled, the wedding cake prepared. Then word came through that the groom had vanished.

For the rest of her life Miss Havisham lived with the illusion that it was still her wedding day. Do you recall the scenes in her house, as shown in the movie, where nothing was allowed to be changed? The wedding preparations stayed as they were, the bride's cake gathered dust and cobwebs, the disappointed bride refused to wear any other garment except her wedding dress.

Sometimes the earthquake-like experiences of life are so severe that some of us are driven to such extremes. The death of a child, the departure of a lifemate, the adjustments demanded by life as we approach our older years, the adaptations necessary in a change of vocations—these can tempt us to live in such a house of dreams.

A THIRD POSSIBILITY is to move into a smaller house. This is the common temptation to men and women as they approach middle life. The children go off to college or work, the earlier challenge of one's vocation starts to grow dim, our bodies begin to slip a bit, and life seems to turn stale and flat. So we pull in the foundations. Instead of a house, we live in a cottage which grows smaller and smaller.

But there is a fourth choice and that is the possibility offered by our Christian faith. When life's foundations are shaken, instead of wrecking what's left of the house, or living in a dream house, or withdrawing into a smaller house—Christianity says: push out the foundations, make them stronger and on them erect for yourself a larger house.

This was the message the prophet Isaiah spoke to his people following a great national tragedy. But he was really speaking to us:

"Widen the place for your tent,
Spare not your canvas, stretch it out;
Lengthen your ropes,
Drive in your tent-pegs."

JIMMY OR CAROL MAY TAKE UP THE OFFERING

Give all the children a chance

By MARILYN E. LUTZ

SUNDAY SCHOOL classes for mentally retarded children are uncommon, but in Milwaukee there are ten in Protestant churches.

One of the most recent was started at Parkside Lutheran Church. Parents of a retarded child in the area asked the pastor, the Rev. Richard C. Stiemke, about the possibility of such a class. Through the efforts of the pastor and these parents, four more pupils whose parents were interested in the program were found. These five were between the ages of 10 and 18.

Pastor Stiemke talked with two young men of his congregation, Hans Hahn and Charles Schultz—both students in education for the mentally retarded at the University of Wisconsin-Milwaukee—and asked whether they would be willing to

rganize and teach this type of a class. hey consented, and plans were made. The class is held at the same time as he church service, so parents can at- end the service while their children are n Sunday school. This is especially con- enient for parents who must bring their hildren from a distance.

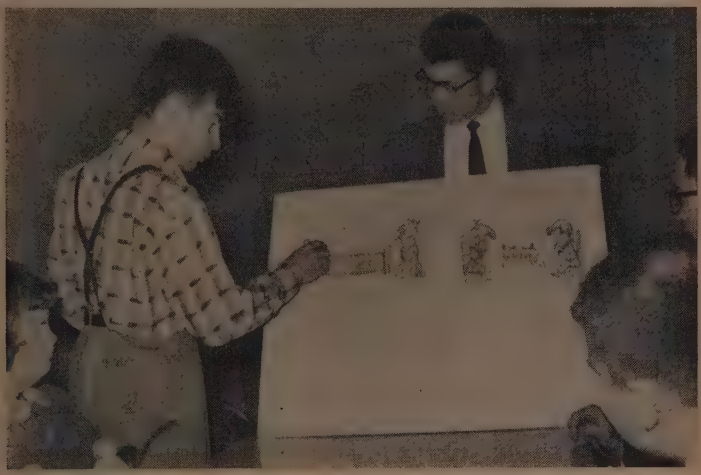
MANY ACTIVITIES are required to hold he pupils' attention, since a retarded hild has a short attention span. Just as in a regular Sunday school, the class opens and closes the period with a prayer, sings songs, and takes an offering.

As often as possible the children are given a chance to help. Carol may take the offering. Jimmy may pass out the attendance sheets. Ronald may help by putting away materials used in the class. Regardless of how small the task may be, the pupils get a sense of accomplishment and helpfulness.

Each week a short and simple lesson is taught. These deal with basic concepts of Christian living.

Many teaching aids are used—such as a flannelboard, records, pictures. These enable the pupils to learn not only by hearing but by seeing and doing.

HANDICRAFT SKILLS—including coloring, cutting, pasting, sewing—are part of the activity periods. These periods provide a diversion from the lesson and permit the students to move about. Most of the activities have something to do with the lesson for the day.



FLANNELGRAPH STORY ABOUT WHEN WE PRAY

If the lesson is on prayer, the activity for the day may include coloring a picture of a child praying at the table or before his bed. By coloring such a picture the pupils visualize the lesson. Games are also played during this time.

The class has been working out successfully. The pupils are regular in attendance and show enthusiasm. They get great joy from being able to show their parents colorings which they have done. Teachers of this class are well rewarded for the time they spend by the affection of these children.

measles on wash day

Why did Beth have to do everything better than everybody else? There was a reason

By IRIS HALLMAN GIBSON

RESENTMENT STIRRED in me as I hung my wash on the line. I kept glancing toward the yard next door, wondering why Beth Vann's clothes were not blowing in the breeze. It seemed to be an obsession with her to be the first on the street to do anything.

Vainly I tried to subdue the resentment I felt. Like last night—volunteering for all sorts of things at the Mothers' Club. It made the rest of us feel like slackers. She was certainly a show-off, I decided, as I flung Jim's best white shirt across the line.

Just then Beth's back door opened and she shouldered her way through the screen carrying a basket of clothes. Her bright auburn hair was pinned back in a pony tail and she looked as small as our ten-year-old Libby. She put the basket down and waved to me.

"Hi there!" she called breathlessly. "Goodness, you've almost finished hanging yours out. I'm late today. I took Mrs. Moyer some fruit . . . she gets so lonely I stayed awhile just talking—"

YES, SHE HAD to be the first to visit sick Mrs. Moyer, I thought. Everyone would exclaim how good and thoughtful she is. I was sick of hearing "Beth did this . . . Beth did that—" She walked over to lean against the picket fence that separates our yards. I felt nervous as she watched me, my face turning beet-red. Could she read my unspoken thoughts?

I whirled around, determined to voice my feelings, bring my annoyance into the open. Her grey-green eyes regarded me wistfully, like a child's. As I looked at the innocent, smiling face I began to doubt my own sanity. This person a busy body . . . a know-it-all?

"How was Mrs. Moyer?" I found myself asking. "I've intended to run over . . . but something always comes up—"

She cupped her chin in her hands. "I know . . . sometimes our intentions get lost in the shuffle of a busy day."

SUDDENLY the resentment was back with me. How could she talk of a busy day? She didn't have two girls to get off to school each day; little starched dresses to iron and long hair to shampoo and fix. Her Chuck was quite self-sufficient, for he could easily slip into jeans and a scivvy shirt. She wanted to rub it in about intentions being lost—as hers never were.

"Well, I'm all finished," I said, picking up my clothes hamper. "Guess I had better get lunch going. Jim and the girls will be along soon—"

Beth gazed intently, as if she had been paid to size me up and write a report. "You know—" she said thoughtfully, still watching me. "You could have more time for yourself and visiting if you didn't spend so much on that family of

yours. Jim could eat in town . . . it would be easier for him. Libby and Kathy could eat at the school cafeteria like the other children."

My hand shook on the basket handle. "I like to do for my family . . . if it's any of your business," I said tightly. "Some people I know would be better off if they minded their own affairs . . . instead of trying to run the whole neighborhood."

WITH THOSE sharp words I hurried up the back steps, not even glancing back. I felt shaky and sick inside. Well, she deserved it. When I looked out the window she was hanging up her clothes. I wanted to go out and apologize but somehow I couldn't.

Things became rushed around lunch time, forcing me to put the scene with Beth out of my mind. Libby complained of a headache and I had her lie down for a rest. Jim assured me she had probably been playing too hard. She and Kathy were ready to ride back to school when Jim left for the office. I dismissed Libby's headache from my thoughts, deciding Jim was right.

Late that evening I was preparing dinner when Libby came into the den and fell across the couch. I felt her head and it burned my hand. She was feverish. For a moment I was panic-stricken. All types of dread diseases paraded through my mind.

"Mommy, my head hurts," Libby whimpered. She caught my hand and pressed it against her hot forehead.

"I know, sweet," I said softly. "I'll get a cold cloth—"

EIGHT-YEAR-OLD Kathy stood watching us, her blue eyes wide with fear. "Is Libby gonna die, Mommy? Is God going to take her to heaven?"

The fear that had hovered in my heart suddenly crystallized. I stroked Kathy's long, dark hair as I fought to keep my voice calm. "She's just sick . . . with a headache, sweetie . . ."

Some of the fear had vanished from Kathy's face as she went out the back door into the yard. But my own thoughts were still in turmoil. The harsh words I had spoken to Beth came back to haunt me. I burst into tears. With trembling hands I closed the bathroom door, for I didn't want Libby to see me cry. I let the cold water run over the cloth in my taunt fingers.

Libby's eyes were closed and I thought she was asleep when I tiptoed back into the room. She opened them as I walked nearer. They were bright with fever. I put the cloth across her head, pressing it gently. Then I straightened. I would call Madeline. If she came over I might feel better.

After several attempts I finally got her on the telephone. When I told her about Libby, she said she was terribly sorry. But when I asked her to come over, she gave an excuse that sounded a bit flimsy. Dully I replaced the telephone.

Somebody was bending over Libby as I came into the den. It was Beth. She stopped beside the child, looking at her neck and chest. She motioned for me to come.

"YOUR POOR DEAR has the measles," she said. "They've really been going through the school . . . so it's not surprising."

Now I could smile too. Then I began to wonder why Beth had come. Madeline had been too busy, like I always was when someone needed me, but Beth had dropped everything. She smiled at my bewilderment.

"Kathy was playing in the yard . . . she told me about Libby," Beth said. "I

knew how tired and nervous you seemed this morning . . . I thought I might lend a hand."

Beth was kind and thoughtful. I had been blinded by jealousy. Instead of trying to be of service myself I had decided Beth wanted to be a show-off. She had come after I had said such harsh things.

"Beth, can you forgive me for saying those unkind things this morning?" Her head lifted and her grey eyes held fast to mine. "I want to be more helpful—"

Her infectious grin was like a child's but I knew she possessed great strength. "You were tired . . . let's not talk about it again," she said, waving her hand in dismissal. She found an aspirin for Libby, and she patted her arm fondly when Libby swallowed it. "This little girl will be good as new in a few days."

MY HEART THAWED, warmth spreading through me as I watched Beth's gentleness with Libby. She propped the sick child up a bit with a sofa pillow. "How's that . . . make your head feel better?" Beth asked.

Libby regarded us gravely. "I'm much better . . . thank you—"

With a start I realized I had been cheating God as well as myself, when I made excuses instead of helping someone. If everybody waited for the other to volunteer, where would we be? I determined to give some time each week in helping others.

JIM GRINNED when I suggested he eat in a restaurant near his office, at least occasionally. "I didn't want to hurt your feelings," he said sheepishly, "but I had thought about it some."

Kathy and Libby talked of the fun it would be to eat in the lunchroom at school with all their friends.

Now I could visit Mrs. Moyer and the others. Instead of finding it so easy to say "no," I would be active in church affairs. With resentment and anger washed away, my soul felt cleansed. I recalled the Bible verse, "Love thy neighbor as thyself." Repeating it silently gave me new warmth as I thought of my good neighbor, Beth Vann.

"I did what you said, Pastor. I turned the other cheek . . . then I clobbered him"

WORSHIP NOTEBOOK

EDUCATING CHILDREN IN WORSHIP

SCHOOLBELLS are ringing and a lot of children are heading back to school. Gone are the carefree days of swimming, fishing, travel, and fun. Life becomes a bit more purposeful as they pick up their books and pencils.

For the parents there is usually a sigh of relief. For mothers there's a little more time to make shopping trips or linger over mid-morning coffee. As the days grow shorter and there's less time for outdoor play, television sets—neglected during the summer months—now find anxious childish faces peering into the great glass eye. But what about the child's education?

There was a time when children trudged home from school with piles of textbooks. Week-nights were homework nights and, with conscientious parents at least, homework for the children came first. Lately there's a growing effort to lessen, if not cease, the practice of homework. If that happens a lot of TV tubes are going to need replacement quickly. After all, who wants to read a book and struggle over words if one can get the Lone Ranger, Wyatt Earp, and Zorro right before one's eyes.

I'M NOT campaigning against television. But parents have an obligation to supervise their children's education. It isn't enough to expect the schoolteacher to bear the responsibility.

Of course this means that the parents will have work with their children. It means listening to the child "sound" his letters as he picks his way through the books from the school library. It means that an interest be shown in the progress, be it ever so slight, the child makes on his pathway of knowledge.

But there's another area of parental concern that must not be overlooked, the child's religious training. Here the tendency is to shift the responsibility to the church's educational programs. "Send the youngsters to Sunday school or weekday school and they'll soon know the difference between good and bad." That's why one sees our churches surrounded every Sunday morning with automobiles, in each of which sits a father reading the papers while he waits for his children.

A LOT OF PARENTS think this is an adequate fulfillment of the promise they made when their children were baptized. ". . . that ye diligently and faithfully teach him the Ten Commandments, the Creed, and the Lord's Prayer . . ." Luther, in the *Catechism* says, at the beginning of each section, "In the plain form in which it is to be taught by the head of the house."

Some will complain that they can't get their children to memorize anything. Oh no? I heard a three-year-old tyke singing loudly, "Hey, getcha cold beah!" And have you heard the neighborhood children shout out the choruses to the "One-eyed, one-horned Flying Purple People Eater"? Do they sit down and memorize these verses? Of course not!

And what about the vast number of eager parents who are zealously spending hours carting their youngsters about with the fervent hope of producing a latter-day Shirley Temple? Mothers think nothing of long hours of tap-dancing schools, baton-twirling schools, and a host of

other extra-curricular activity. Fathers urge their sons on in Little League competition, and other sports programs. How much time do they give to their children in the things of Christ and his church?

Before anyone starts to write letters accusing me of undermining American sports, let me assure you that I feel our youngsters have to develop sound bodies. But what of the child's growth in grace?

PARENTS WOULD do well to think about establishing a time of family devotions. But don't make it perfunctory. Prayers aren't something to be rattled off like TV commercials. Scripture readings aren't meant to bore children. Words should be explained so that little minds can understand. There should be a time for questions and answers.

God should be pictured for what he is —our heavenly Father—and the prayer that ends such quiet periods of family devotions ought to be genuine, joyous conversation with him. At bedtime children should be encouraged to continue that conversation. Just as real as his parents and his friends to the child should be his feeling for God.

But there's something else. Children ought to learn to worship God as a part of the congregation. That's another promise of the baptismal service. ". . . bring him to the services of God's house . . ."

There are some people who think little children ought not attend services. Others are firmly convinced that the sooner they are brought to the church the greater will be their appreciation for it.

One thing must be borne in mind. The child wants to grow up. So much of his life is scaled down to his level that he seldom gets an opportunity to do what mother and daddy are doing. The services of the church afford that opportunity, and by this I don't mean junior services.

We must not underestimate the child's desire to join his parents in "grown-up" activity, nor should we overlook the child's ability to imitate them. Children are quick to learn the melody of a piece of music, and after hearing portions of the service sung Sunday after Sunday they soon take their place with their parents in the liturgy.

THIS IS ONLY imitation, but it provides an opportunity for the conscientious Christian parent to lead his child in an understanding of worship. In some congregations that have taken up the use of the new *Service Book and Hymnal*, the old copies of the *Common Service Book* have been distributed to the parishioners. These are taken home and used in family study periods while father and mother lead the family in explaining the order of the services.

All this takes time. But the result is certainly worth every minute of it. Our children are undergoing an education. Their instruction and training is for the life they will live as adults. And at the center of that life ought to be their worship of almighty God.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Disharmony

QUESTION: I work in an office, one of five girls. Four of us get along very well, but the fifth is always stirring up trouble.

When one girl received a much-needed raise, the agitator started her monkey-shines. She declared the girl didn't need more money, that she is homely, and that she just sits around reading magazines all day.

Then this vixen started on me, complaining because I was allowed to return to work after an illness without regard for health regulations. She started throwing her work on the floor, and kept up her complaints until I was forced to get a permit to be back at work. If she hears us talking about anything, she runs to the manager's desk, tells what she heard, and adds plenty to it.

REPLY: You could all ignore this girl and thus humiliate her. But that would not solve the problem. She would still be resentful inside.

She really needs help toward better attitudes and habits. Someone who knows human nature can assist her. Perhaps your "boss" is the one to do it, or maybe her pastor can enable her to see her problem and do something about it.

It seems likely that something in her past experience, at home, in school, or elsewhere, has prevented her from maturing in her thought and emotional life. Whatever is done, it should be aimed at helping her see things differently and easing irritations in the office.

Marry a Jew?

QUESTION: There seems to be a lot of discussion about mixed marriages in our church groups. I have the impression that these "mixtures" are combinations of Protestants and Catholics. I feel that the church perhaps has a different opinion of marriages between Christians and Jews. I would like to know about this.

I am an active Lutheran. That is, I do more than just attend services. I have also been dating a young Jewish doctor. Some of my friends say that to marry him would be to renounce my Christian faith. Others have the idea that I would be drawn away from the church. It seems to me that by living a Christian life I may be able to show him what this wonderful gift of God actually means.

REPLY: To marry into religious incompatibility is to invite discord and unhappiness unless the other person will wholeheartedly adopt an evangelical faith, Many studies have shown that the wider the area of harmonious faith, interests, and activities the better are the chances of successful marriage.

In the whole matter of mixed marriages, disapproval is not directed against individuals. It is rather an effort to help people to avoid troubles and to achieve as large a measure as possible of marital happiness.

Anyone who is considering a marriage so decidedly outside his own faith and background ought to give serious thought to the following points: 1) When you marry a person of a radically different faith you bargain not only for that person but also for his family and friends. 2) The family life and observances are different from those of Christian homes, and you may feel strangely out of your element in the midst of these new associations.

3) Your prospective partner may wish to introduce into your new home the climate in which he was brought up. Such a change could bring about considerable dissension. 4) Family devotions will become difficult or impossible. How can one mix a Christian and a non-Christian faith? 5) How will your children be reared—as Christians or Jews?

6) Is your lover ready to unite with your church and take the matter seriously? If not, you may never have the satisfaction of worshiping together in a congregation. How much does your faith mean to you? 7) Have you exhausted the possibilities of finding a husband of your own faith, or, at least from Protestantism?

There are many fine people in faiths that decidedly differ from evangelical Christianity. We should all hold them in the highest respect. But the stronger their devotion to their faith the more difficult a satisfactory adjustment is likely to be. It is sheer folly to rush into a lifelong alliance without giving these points serious consideration.

A GUIDE TO BIBLE STUDY

ISAIAH: People didn't sleep when he preached

By GERHARD E. LENSKI

PREACHING has been defined as "comfort for the afflicted and affliction for the comfortable." The preaching of the prophet Isaiah fits into such a pattern. For some it was comfort—God's very own. For others it was affliction—bitter medicine in strong doses.

Preaching has also been defined as "proclamation," the heralding forth of God's mighty acts wrought in Christ for man's salvation. Isaiah's preaching conforms to this pattern.

For the most part Isaiah has so obscured himself that our best experts have not settled among themselves whether the message that bears his name comes from one person or several. In any event, the message given was a proclamation of a mighty God intent upon world salvation through one described as "the Suffering Servant" and later to be identified as the crucified Saviour.

THE PREACHING of Isaiah, as befits a proclamation, was affirmative, decisive. Expressions like "maybe," "perhaps," and "I think so" are not found in it. Isaiah did not spend much time in argument in offering proof of the existence of God.

A certain kindly grandmother, as she returned from church one Sunday, is reported to have said: "Our pastor is a dear, sweet man, but he always seems to be preaching to the moon." Isaiah would never have been classified in this way by any grandmother. His words were aimed at earthly inhabitants caught up in earthly problems. They were aimed at human hearts.

As we expose ourselves to Isaiah's preaching, two things become understandable, first, how Isaiah's enemies must have hated him to the point of making a martyr of him—as a tradition says they did. Secondly, how—though his life is veiled in obscurity—his methods of proclaiming God's truth should still be remembered by all preachers who desire to preach well and also by all honest people who desire to hear good preaching.

ONE OF THE remarkable things about the preaching of Isaiah is his use of lan-

guage, his ability to communicate truth, his success in making that truth live and last.

Where did Isaiah get his literary training? We haven't the slightest idea, other than to say that it was God-given and came from the Holy Spirit. Be that as it may, Isaiah was a master of the spoken and written word.

Read aloud those denunciations he pronounces on the people of his day. Remember you are reading words out of another world, words that are old, words that have undergone the surgery of translation.

And still those words do pack power. When they hit, they hurt. When they comfort, their very sound seems to suggest a mother quelling the fears and drying the tears of her child. All this, if you please, across the centuries that have managed to silence so many other would-be-great preachers!

ISAIAH'S preaching is further characterized by something our theologians call confrontation.

All through the recorded utterances of Isaiah this pressure of confrontation is to be felt. There is not a single chapter among the 66 that comprise the record where the sensitive reader will not fear this pressure on his soul if he will dare to expose himself to it.

What about God? What about your relationship to him? If you do as you desire, what will he do to you? The right answers to these questions are the right answers to every question which life may ask. The wrong answers here—and no answer anywhere will ever be right.

That was Isaiah's preaching technique. It gave his preaching a power far beyond anything that the sheer force of his own personality might have exercised. It was as though the preacher were standing before an angry listener and saying to him: "You say you do not like me? Your quarrel is not with me. Your quarrel is with God who has sent me to you. You can always refuse me. How will you ever refuse God?"

Mr. Preacher, who is it that speaks when you preach? Is it merely a man, a preacher? Or is it God speaking through you?

Mr. Listener in the Pew, whom do you hear speaking in that sermon? Do you hear only a preacher? Or do you hear God?

CLOSELY RELATED to the confrontation which Isaiah employs, giving his message power and strength, is the compulsion which Isaiah exerts at all times in the direction of certain clearly defined goals.

Isaiah scolds the people so as to bring them to repentance. He defines the greatness of God in dramatic terms to remind them of their weakness and of their need of God. He pleads with them, reminding them that a God too long neglected will finally become a God who cannot be found.

Always the pressure is on, always the call is being given: "Return to God, to him who alone can save you!"

Compulsive preaching—preaching that allows the hearer no neutrality, no chance to evade—preaching which demands an honest "yes" or a defiant "no"—preaching which draws you heavenward or leaves you moving hellward—such was the preaching of Isaiah.

Suppose our modern preacher preached like that? In all probability we would not hasten to raise his salary or honor him with a D.D. degree. But something would happen. The people in the pew would not go to sleep. Perhaps many of them would be saved.

SOME CONCLUSIONS ABOUT BOOKS

THIS IS THE WEEK we have no book reviews. I knew the time was coming. Due to vacations of editors, and so forth, new books were not sent to reviewers promptly. Now the consequences have caught up with us.

I am aware that a majority of readers of this magazine would not miss this book section even if it disappeared permanently. Of all parts of the paper, this has the fewest readers—only those hardy subscribers who read THE LUTHERAN from cover to cover (there are more than 50,000 such people), and those who have a special interest in serious books.

The reason is that the reading of serious books is not a widespread activity. Many read fiction and easy biographies, especially now that brightly colored paper-backs are on sale practically everywhere at low prices. But only the real egghead will send off $4 or $6.95 for the sort of books we usually review in this space.

I HAVE INSISTED that a book section should be continued. Eggheads are important too. Their thinking eventually influences all of us. Orders do come regularly to the United Lutheran Publication House for books we review here. We have to keep the sales department notified of what we are reviewing so the books can be stocked. And many who don't buy books will look for them at libraries. Even reading a review of a book is a form of education.

Good books open fresh horizons of thought and may be doors to new experiences. For instance, books about love. Most people would rather experience love than read about it, and of course they are right. But a fine book may make possible a deeper experience of love. The book straightens out confused impressions, helps us see our own experiences objectively, and may give us new insights and incentive.

There are always new books about love, marriage, family life, so many that it may seem that everything has been said. But a few each year are different. For instance:

THE PATTERN OF LOVE. By William P. Wylie. Longmans, Green. 212 pages. $3.75.

Romantic love, says Mr. Wylie, is almost a new discovery. It was not until the 11th century that it was specifically described. The church in its teachings and rules regarding marriage hasn't yet paid it serious attention. Theology has not been helpful in illuminating the relation of romantic love and God.

Mr. Wylie (depending heavily on Charles Williams and on Dante) describes love as a mystical experience. When one falls in love, he suddenly sees the beloved much as God sees all of us. He breaks out of imprisonment in himself to become one with another. This is the moment Wylie calls "recognition," and it is like the mystic's experience of God. It may well be a station on the road to God.

After recognition comes the "grand experiment," a life of partnership. As in mystical experience, there are times of dryness, loss of the vision. Can there be a second "recognition," discovery of a new love, and therefore grounds for divorce and remarriage?

Wylie says that the person you first fall in love with is "an acceptable variant" of the vision, ideal, and you may later meet another acceptable variant. "This

→ To Page 28

"Because I wasn't sleeping well, my doctor started me on Postum"

"I was tired so often . . . and yet, I slept poorly.

"I love coffee and I found the more tired, nervous and upset I felt, the more coffee I drank.

"Finally, I went to the doctor. He pointed out perhaps I was 'over-coffeed'—getting too much caffein. He advised me to drink Postum instead because Postum's 100% coffee-free.

"You know, Postum's really good, doubly so because I sleep and feel so much better!"

Postum is 100% coffee-free

Another fine product of General Foods.

one is no more perfection than the one you have already got. And, since you are already tied to your present variant by pledges and vows, to say nothing of the subtler bonds forged by long years together, you ought not to do anything about it."

Mr. Wylie as an Englishman is especially concerned that the church (remembering Princess Margaret and all that) should better understand what it is talking about when it speaks of love and marriage. His book is a subtle theological and poetic study.

LOVE, SKILL, AND MYSTERY. By Theodor Bovet. Doubleday & Co. 188 pages. $3.50.

There are numerous books claiming to present the Christian understanding of love and marriage, but this one really does. It's easy to read, candid, and covers the whole field of practical problems. The author is a Swiss physician.

How to avoid arriving at boredom in marriage is an underlying theme. Most husbands lack a sense for the ideally erotic. *Eros* itself must proceed to *Agape,* the love whose "center of gravity lies beyond the human couple."

There is skillful discussion of the basic differences between a man and a woman (man the head, woman the heart). The union of the two is more than one plus one, for each enables the other to transcend himself. "A mysterious power is at work . . . at bottom it is a supernatural transformation, for they lead each other far further than they have reached on their own."

The handbook contains good advice on all sorts of things, including budgeting, birth control, growing old. It has something for all married people, whether young or old, and the chief thing is a Christian sense of the incalculable value of each to the other, in God.

SUCCESS IN MARRIAGE. By David R. Mace. Abingdon. 158 pages. $2.95.

After Wylie and Bovet, this book lets down hard. It hasn't an ounce of theology or a half-ounce of poetry. Dr. Mace is a marriage counselor, who knows the answers to all the problems ("In-laws," "The Aging Wife," "Jealousy") and no doubt the answers may be useful to many. It has no Christian insight, is written from a wholly secular and not very imaginative point of view.

OTHER BOOKS THIS WEEK

Prayers for Public Worship. Edited by James Ferguson. Harper. 370 pages. $4.95.

A notable English prayer book has been adapted by Charles L. Wallis for this American edition. Ancient liturgies as well as present-day writers have been drawn on for this wide-ranging collection. Prayers were arranged generally according to the church year, with about 20 for each Sunday, divided into morning and evening sections. It is a useful collection for use in Lutheran worship, formal or informal.

Bread for Her Day. By Eleanor Bockelman. Wartburg. 70 pages. $1.25.

In 10 brief essays Mrs. Bockelman writes about the simple things of a housewife's daily life, and does it with beauty and reverence. It is a lovely little book of meditation which could especially appeal to young mothers who sometimes feel frustrated in their endless labors.

Seeking and Finding God. By Roy Pearson. 112 pages. $2.

Material for 40 days of personal devotions, including "thoughts for meditation," plus scripture readings and prayers.

—ELSON RUFF

overseas

Theologians met in Oslo . . . Argument about architecture . . . Bishop Johannes Smemo is 60 years old

NORWAY: Oslo. Aug. 20.—SIX OUT OF eight members of the Theological Commission of the Lutheran World Federation, named at the general assembly in Minneapolis last year, met in Oslo early in August. With secretaries and guests there were 22 present.

Among topics discussed were the position of the Lutheran confessional books in the church today, the doctrine of justification, the organization of Lutheran seminaries in various countries, and the exchange of theological students.

A German professor, Dr. Ernst Kinder, was chairman. Two members elected last year, the Rev. Jakob Kumaresan of India and Dr. Karoly Prøhle of Hungary, were prevented from attending the Oslo meeting, which closed Aug. 16.

MANY NEW CHURCHES have been erected in the postwar period in Norway. There still is great need for new churches, especially in the new industrial areas and in northern Norway. During the last year new churches have been completed in Bodø, Molde, Oslo, and Harstad, and others are under construction.

However, the architecture of many of the new churches causes great disagreement. Most of the churches are planned by young architects introducing a "modern style." The old churches in Norway consist only of a sanctuary. Social halls, classrooms, and so forth, are not included. When young architects plan their churches, they make room for these things, and thus change the whole architecture.

In articles and interviews some people call the new style "un-Christian" and a "dangerous breaking away from the church traditions of Norway due to the widespread secularism which creeps into the church life itself." But many clergymen and other leaders insist that architecture is not static but always in evolution. The young architects are using the tradition not as a "textbook of instruction" but as a foundation on

SIX THEOLOGIANS IN OSLO
(Seated) Ernst Kinder, Germany . . . Regin Prenter, Denmark . . . Toivo Kantonen, U.S. (Standing) Warren Quanbeck, U.S. . . . Vilmos Vajta, of the Lutheran World Federation, and Nils Astrup Dahl, Norway . . .

NEW VILLAGE CHURCH IN HARSTAD

which to create something which seems to fit the modern way of living.

Says one of the ministers, Halvor Midtbo, until recently the pastor of the newly erected Thorshov Church in Oslo: "It is impossible for a congregation to have only a sanctuary. When I was a minister in the Norwegian Seaman's Mission I studied American churches. This experience was a good foundation when we planned our new church. The church building must have a function in the life of the congregation. A coffee-room and a handicraft-room, for instance, may be just as necessary as the sanctuary."

The next big churches to be erected are in Kristiansund, Aalesund, and Oslo.

THE REV. HERMAN JORGENSEN, of Portland, Maine, was made assistant to the Rev. Gunnar Bondevik, Ullern in Oslo, in August. He is the first exchange minister between the Evangelical Lutheran Church in U.S.A. and the Norwegian Church arriving in Norway.

Mr. Jorgensen will work as an ordinary Norwegian assistant pastor, but people think he will contribute to the life of the congregation in a special way as an American. He speaks Norwegian fluently, even though this is his first trip to Norway. His father, the well-known minister and editor, Herman Jorgensen, was born in a small village near Oslo.

BISHOP JOHANNES SMEMO celebrated his 60th birthday on July 31. Although there is no archbishop in the Norwegian Lutheran Church, the Oslo bishop is the central figure in church life. Bishop Smemo was elected in 1951 when Dr. Eivind Berggrav retired.

Bishop Smemo visited the U.S. in 1954 at the meeting of the World Council of Churches and in 1957 at the Minneapolis assembly. Last spring he received an honorary degree from St. Olaf College.

THE NORWEGIAN YMCA and YWCA—which are said to be the Lutheran church's youth work departments—do outstanding work to help DP youngsters, especially those in the camps in Germany and Austria. This summer hundreds of youngsters have attended summer camps arranged by YMCA/WA. Work is also carried on for Hungarian boys and orphans in Paris. Since the revolution in Hungary in 1956 about 120 Hungarian boys found new homes in Norway through the help of YMCA/WA.

BECAUSE THERE is regular religious instruction in the public schools in Norway, the Sunday schools do not have the same task as in the States. The Sunday schools in Norway arrange meetings for boys and girls an hour ahead of the service starting at 11 A.M. each Sunday. Here the youngster may sing, listen to Bible stories, play Bible games, and so forth.

The last report on the Norwegian Sunday School Union says there are 181,000 children—many of pre-school age—in 3,200 schools all over Norway. There are about three teachers at each school who hold their meetings in churches, chapels, public schools. The present general secretary is the Rev. Sverre Seim.

—KNUT JORDHEIM

letters to the editor

Get the unmarried together

SIR: Inez Seagle's "Some Women Don't Marry" (THE LUTHERAN, *Aug. 6*) was a courageous and unself-pitying analysis of a significant phenomenon of our modern world. A great step could be made toward the solution of the problem of unhappily single men and women if our happily married and be-childrened pastors would exercise a little empathy on behalf of isolated and lonely individuals.

What is required, it seems to me, is that in each of our great cities Lutherans band together in operating a centrally located meeting place or club for adults of various age groups, much along the lines of the very successfully operated Lutheran service centers of World War II. Membership would be by letter of recommendation from the applicant's pastor. A spiritual-social-recre-

ational program should provide excellent opportunities for the formation of Christian friendships leading to marriage.

Single congregations could hardly succeed at such a program—nor even separate synods or Lutheran church bodies. It would require the active sponsorship of a number of co-operating churches and especially of their socially concerned pastors. The war which occasioned the Lutheran service centers has merely changed its form. It is fought today in the hearts of lonely and tempted men and women. CLERGYMAN

Detroit

SIR: Like Miss Seagle's younger sister, I married young and immediately began to fulfill my biological destiny. Nine years and four children later, I can evaluate this institution of marriage with a great deal more objectivity than I did in the days when a dateless Saturday night was a disgrace.

Most of the married woman's day is spent doing just what the single woman does: routine and necessary and wholly unglamorous jobs. There are times of great happiness and there are those other times when you wish temporarily that you'd never heard the words "I do."

Supposedly we who are raising children should be filled with a wonderful sense of having fulfilled our destinies. At times we are. That is, when we aren't too filled with fatigue to notice. But babies have a way of turning into children, learning independence, growing up and away.

Many people suppose marriage automatically does away with aloneness. I know any number of married women who spend most of their waking hours being miserable because they are lonely. To expect people—husband, children—to continually prop you up out of your loneliness is to live selfishly.

It's rather unfortunate that society has set such a premium on the married state, for it has doubtless led many young men and women into marriage in the belief that in it they will find an answer to all problems. The answer must lie in oneself, in one's personal resources of character, in one's inner spiritual beliefs. Marital status won't really matter in the final analysis.

(MRS.) JOAN IOBST, JR.

San Francisco

More about chanting

SIR: So chanting "smacks of Catholicity," does it? Well, let's stop referring to our churches as St. Mark's, St. John's, etc.

Caro, Mich. BEVERLY WHITE

SIR: Why shouldn't the pastor sing the liturgy if he has that God-given talent. It is certainly no more wrong for him to chant his part in the service than it is for him to sing the hymns with the congregation. Chanting is no more Roman Catholic (as I suppose this correspondent means by "Catholicity") than is the Lord's Prayer, the Creeds, Gloria Patri, Kyrie, etc. As to incense and altar boys and crucifiers, Luther and the Reformers kept those too. Processions into the church, to the cemetery, etc., always followed the cross carried by one of the altar boys in the better days of our church in Germany. HANS F. HANSEN

San Antonio, Texas

SIR: After reading so many articles in THE LUTHERAN on how pleased so many churches are with the new service and hymnbook, I have been wondering if I am the only old fogy in the church or if there are a lot of sheep just following the leader. I simply do not feel at home in the Lutheran church any more. If I can't find one that uses the old book, I will go to some other denomination. (MRS.) NELLIE SHEFFER

Burlington, N. J.

Christian vocation

SIR: I don't agree with your remarks about "Christian vocation." If a man is not serving God in one way or another during the time he is working at his job each day, he is falling far short of being a Christian. If a man feels that the product he is helping to make is in no way helpful to the economy, then he had better try to find another job.

Indianapolis (MRS.) ILDA BROWN

Sister Lynette Consecrated In Messiah Church, Denver

By OLIVER F. WEAVER

DENVER—It was a day of rejoicing for Messiah Church, Denver, when Lynette Harris was consecrated a deaconess on Aug. 17. The former public school teacher became the first member of the Denver congregation to enter the diaconate.

Sister Lynette had been a member of Messiah Church since she was eight. She was confirmed in the Denver church and taught the primary department of the church school.

A graduate of Colorado State College, she was a public school teacher for two years before entering the deaconess training school in Philadelphia. She has concluded one year of field work in the Kensington (Philadelphia) School for mentally retarded children and will return to the school after attending a conference in Milwaukee for deaconess students from eight synods.

Sister Lynette was presented for the special service at Messiah Church by Sister Anna Ebert of the Philadelphia Deaconess School. Synod President Leeland C. Soker preached. Pastor Alton M. Motter, member of the Board of Deaconess Work, performed the act of consecration. Assisting were Pastors J. Benner Weaver and Ellis U. Shaffer.

VBS Attendance Good

VACATION BIBLE SCHOOLS were held by most congregations throughout the synodical territory. Many were held later than usual to enable the greatest number of children to attend.

Reports on vacation church schools are still being evaluated. Attendances were good. Some congregations reported increases, only a few said they had dropped slightly. Quality of work and effectiveness of programs was improved as compared to last year.

All smiles for new deaconess

Sister Lynette, Sister Anna, and E. H. Rights, once Sister Lynette's Sunday school teacher

Alamagordo Mission Starts

NEWEST FIELD for development of a mission in the synod is Alamagordo, New Mexico's "Rocket City." Average population increase in the city is 60 families a week.

At work to establish a United Lutheran congregation is Pastor Walter Frey who announced the first service for Sept. 14. A church site is being purchased. First assignment for prospective members is to help in canvassing their neighborhoods, call on newcomers and invite them to services.

ADDRESS of the parsonage for the mission under development in Salt Lake City, Utah, is 3195 Louise Avenue. Mission developer is Pastor F. W. Henkel.

INSTALLED as first pastor of Shepherd of the Hills Church, Colorado Springs, was the Rev. Harvey Prinz who developed the mission and brought it to organization on June

1. The installation service on Aug. 10 was conducted by Synod President Leeland C. Soker.

New Camp Overcrowded

HILLSIDE CAMP in the Sangre de Christos mountains, has already run out of space. The camp is operated by the Rocky Mountain Synod and Augustana Conference.

Youth camps this year were more crowded than ever. Many prospective campers had to be turned down because of lack of accommodations.

The camp was selected as site for the pastors' retreat (Sept. 9-11). Topic was "Our Christian Social Responsibility." Dr. Joseph Sittler of the Federated Theological Faculties of Chicago University was to lead the discussions.

THE NEW LITURGY was studied by church members in the Denver area at a session at Messiah Church, Aug. 24. The study was led by Mrs. Regina H. Fryxell.

THE REV. WILLIAM MARQUARDT, of Chicago Seminary, has been supplying Christ Church Mission in Cheyenne, Wyo., during the months of July and August.

The Rev. Ellis U. Shaffer, assistant pastor at Messiah Church, Denver, has resigned to accept a call to Trinity Church, Laramie, Wyo., where he will serve as Lutheran student pastor for Wyoming University. He will take charge Sept. 15 and be installed Sept. 21.

ST. PAUL'S, Denver, intern student pastor for the past year, Jerry Jorgenson, is returning to Chicago Seminary. His successor is Harry Ecklund, also from Chicago Seminary, who arrived Aug. 1.

ILLINOIS

Cornerstone for Home Laid by Social Mission Society

By JOHN E. COOPERRIDER

CHICAGO—Cornerstone-laying ceremonies for St. Matthew's United Lutheran Home for the Aged and Infirm, Park Ridge, were scheduled for Sept. 7. The home, to cost $550,000 including land and furnishings, will be the first of four such homes projected by the United Lutheran Social Mission Society of Illinois.

The Illinois and Wartburg Synods together have already raised $425,000 in cash and pledges.

The home will be a semi-circular one-story structure, with three bays containing living quarters for 51 residents. An infirmary section will include a nurse's station, doctor's examining room and treatment center, and a physical therapy room.

The curved section will contain adminis-

Architect's drawing for Chicago area United Lutheran Home for Aged and Infirm
First of four homes planned by Social Mission Society of Illinois is becoming a reality

trative offices, dining rooms for residents and staff, a chapel, recreation room and occupational therapy room. Three solariums lead from the bays to outer lawn terraces.

IMMANUEL CHURCH, Cairo, will rededicate its refurnished and redecorated building on Sept. 14. Pews and accessories are the gifts of Mr. and Mrs. L. P. Stenzel in memory of their son, Fred, an auto accident victim.

THE SUNDAY SCHOOL of Holy Cross Church, Decatur, the Rev. Harry Thiel, pastor, organized last February, recently sent a money gift to Faith Church, Rockford, organized just three months later by Developer Arthur Stees.

INDIANA

Lutherwald Camping Season Closes; 490 at 8 Periods

By WILLIAM L. PIFER

INDIANAPOLIS—Camp Lutherwald closed its season Aug. 17 with total attendance of 490 at eight camping periods for various ages. This was the ninth year for the camp, which has grown steadily in numbers and facilities.

Synodical retreats for the United Lutheran Church Men and Church Women were held early in June, and the Luther League's "Thrasher" was also held at the camp in June. These programs brought total camp attendance this year to 625.

Highlight of the summer was Senior Week. Dr. Arthur Lutz, professor of physics at Wittenberg College, lectured and led discussion groups on three topics: "Rockets, Satellites and People"; "The Origin of the Universe," and "Science and Religion." Pastor Charles Anders, of Greenwood, taught a course in the new *Service Book and Hymnal;* Pastor Robert Heine, of Fort Wayne, conducted classes on *Ephesians,* and addresses were given by Dr. Virgil Zigler, missionary on furlough from India, and Pastor William Knoderer of Wittenberg College.

Mrs. C. H. Richards was director of the camp staff. A filmstrip is being prepared for showing to congregations and interested groups this winter.

Outdoor chapel service at Camp Lutherwald
Attendance this year reached peak

HOOSIER WEATHER has been cool and wet this summer, but mortgage-burning services have warmed the hearts of some congregations.

Salem Church, New Augusta, made final payment on its $24,500 debt on the parish house and parsonage. Pastor John Spangler reported the mortgage burning accomplished 12 years ahead of the 20-year schedule.

Holy Trinity Church, South Bend, wiped out its $150,000 educational building debt. Dr. W. M. Wick, synod president, spoke at

Board of Publication Names Public Relations Director

CHURCHMEN throughout the territory of the United Lutheran Church will have opportunity this fall and winter to get a first-hand report on the operations of the Board of Publication and to pass their suggestions for new needed services on to the board.

New link in the relations between the local parishes and the board's headquarters in Philadelphia is George A. Grimes who was appointed as the board's director of public relations with the specific assignment of visiting pastoral associations, synodical and conference groups, and individual pastors in an effort to establish communications with all areas of church life the board is trying to serve.

Mr. Grimes, a member of St. John's Church, Reading, Pa., and former representative of the Reading Bible House, is thoroughly familiar with the field of religious publications and supplies. In his presentation to pastoral groups, he will deal with all phases of the Board of Publication's operations—periodicals, books, parish education materials, church furnishings and supplies, seek information on what other needs the board may be called upon to fill.

Itinerary for this fall begins this month in New England, includes dates in Nova Scotia and the Canada Synod. Later, Mr. Grimes will visit Iowa and Illinois, then go south to the Carolinas and Florida.

George A. Grimes
Long itinerary ahead

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the mortgage-burning service, conducted by Pastor Walter D. Oberholtzer. The new building was erected in 1953.

GRACE CHURCH, Logansport, is having a "face lifting." Extensive exterior and interior remodeling was done in August.

Leadership School Planned

LAY MEMBERS of churches in the Fort Wayne area will attend a leadership education school at Trinity English Church for six Monday evenings beginning Sept. 15. The Rev. John Frank will serve as dean. Assisting will be Dr. Paul H. Krauss and Pastors J. L. Seng, W. L. Pifer, R. H. Heine, Richard Frazier, John Sjauken and Paul Keck.

UNITED LUTHERAN CHURCH MEN of the synod will hold their convention Sept. 13-14 at St. Luke's, Fort Wayne. Plans will be made for the national convention slated for Indiana this year.

TRINITY CHURCH, Lebanon, marked its second anniversary with dedication of gifts including a dossal, pulpit Bible, candlesticks, paraments, communion tray and offering plates. The Rev. Russell Bussabarger, superintendent of Mulberry Home, spoke.

BETHANY CHURCH, Indianapolis, a "loan" mission, is helping a new mission church. A mimeograph machine was donated to Mission Developer Frederick W. Fiedler, in the Centerville and West Richmond field.

Important part of a mission's work is its young people's program. In Cuyahoga Falls, Ohio,

Wednesday Is for Youth

YOU DON'T SEE too many children and teenagers around Cuyahoga Falls, Ohio, on a Wednesday evening. Most of them are in church.

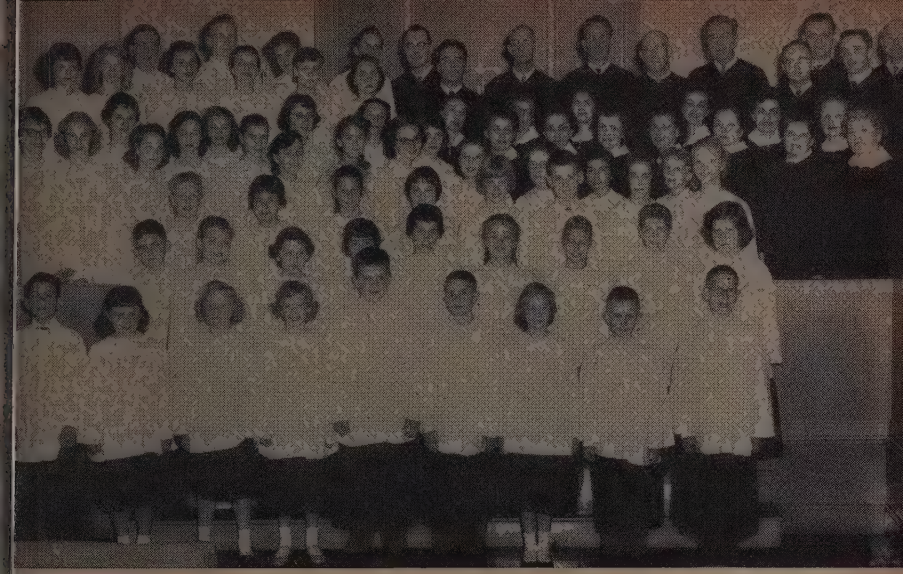
Cuyahoga Falls is a suburb of Akron. It has doubled in population in ten years, stands now at 40,000—and a large percentage of it is young folks. Churches had to cope with the problem of developing a youth program that would effectively bind children and teenagers to their congregations. Presbyterians developed a Wednesday night all-youth program that was gradually adopted and modified by other congregations.

The community co-operated, schools agreed to leave Wednesday evenings free of such activities as ball games and dances. A pattern was established giving churches opportunity to work out their own projects.

Study groups are small, work is intense

Among the local churches is St. Luke's, a United Lutheran mission organized in 1947 which has built so far two units valued at $190,000. St. Luke's, whose pastor is the Rev. Nevin B. Stover, began developing its youth night program in 1956 and has found

Children delve into church school work after brief snack and choir rehearsal



Weekday school helps draw large numbers of children and teenagers into choirs

that it has done a lot to strengthen the total work of the congregation.

It took, says Pastor Stover, much planning to get the project started. The schedule is tight, and since attendance is high (80 to 100 per evening) all available adult help must be mobilized. Participants pay one dollar registration fee at the beginning of the year to cover cost of books and handwork materials. Weekday church school offerings go to benevolence. Supper charge is 25 cents per meal. The program, therefore, pays for itself. Only additional expense for the congregation was the making of robes and furnishing music for the choirs.

The program begins at 3:50 P.M. when the 7-to-10-year group arrives directly from school and gets a snack provided by the choir mothers. At 4 begins choir practice for the Carol Choir which continues until 4:45. School classes (graded into 7-to-8, and 9-to-10-year age groups) follow until 5:30. The children then go home.

Meanwhile, catechetical classes have been in session since 5 P.M. The first-year class (11-year-olds) is taught by the parish worker, Mrs. William Callahan. Pastor Stover teaches the older group. At 6, catechetical students join older young people at dinner.

This is a good opportunity for an informal get-together. The noise level may sometimes go high, but strict supervision, with adult leaders and members of the youth committee sitting among the young people, keeps things on an even keel. Tables are set and cleared by boy scouts working for their Pro Deo et Patria award.

The youth choir starts practice at 6:30 and continues until 7:30. The Luther League meets at 7:30 for its own unified program. Half of the League's offerings pay for its activities, half covers dues and goes to benevolence.

The entire program is supervised by a youth committee which includes two councilmen and the parish worker, works closely with the other committees concerned with education, music and worship.

Weekday youth programs are becoming increasingly popular in ULC congregations, are of help not only in reaching a wide range of age groups in parish schools but also in developing an active adult leadership. The program worked out by the Ohio mission may well be of interest to others.

MINNESOTA

Simonson Property Offered As Religious Retreat Center

ROCHESTER—A new kind of religious community center will be established on a 317-acre farm owned by Dr. Joseph Simonson, pastor of Concordia Lutheran Church (ELC) of Superior, Wis.

Dr. Simonson, whose career has included the posts of state senate chaplain in Minnesota, National Lutheran Council public relations executive in New York, and U.S. ambassador to Ethiopia, plans to found the center on his property, eight miles from Rochester. He said he had been considering the plan for over 15 years but that things had begun to jell after a visit to German evangelical academies in 1952.

The center will resemble Germany's postwar academies, year-round religious retreat and conference centers, and Scotland's Iona Community, but be specifically adapted to needs and conditions in the United States.

Announcing the plan during a lecture on Christian vocation at the annual Luther Academy at Wartburg Seminary, Dubuque, Iowa, Dr. Simonson said he planned to organize a Martin Luther Community corporation which would administer the farm he and his wife are offering. The center would combine retreat and workshop programs helping lay people interpret their secular vocations along spiritual lines. Conferences and institutes would be organized for members of a single lay vocation—medicine, law, journalism—to enable them to study together the religious and ethical implications of their professional lives. Christians and non-Christians would be invited.

Manual labor by participants would be part of the project. They would be asked to help in the operations of the farm and in the construction of buildings needed by the center. First units to be built would be chapel, dormitory and mess hall.

Dr. Simonson, born on a farm near Lanesboro, Minn., is a graduate of St. Olaf College, Northfield, Minn., and Luther Seminary, St. Paul, and served congregations in Chicago and St. Paul. He was named ambassador to Ethiopia in 1953, returned to the U.S. in 1957.

Dr. Joseph Simonson
Focus on lay professions

Minneapolis Protestant Center Planned by Council of Churches

A NEW PROTESTANT CENTER in Minneapolis is being planned by the Minnesota Council of Churches. Protestant denominations have been invited to participate in the project.

A special committee, pointing out that presently existing office facilities are totally inadequate because of expanding requirements for additional space, has proposed that a major building project be undertaken in a new location.

The new center should be able to "adequately house all co-operating Protestant communions and at the same time be a symbol to the public of strength and vision of Minnesota Protestantism," the committee said.

Cost of the building should be borne entirely by voluntary gifts.

CAMPUS

Best Students at Thiel Are Fraternity Members

GREENVILLE, PA.—Does the college fraternity substitute social life for study and entertainment for education? According to a recent survey of scholastic ratings conducted by Thiel College, the answer is no.

During the past academic year, fraternities and sororities at the Greenville (Pa.) college attained grade-point averages above the over-all average of students who are not members of Greek-letter groups, the survey revealed. The fraternities and sororities also topped the respective scholastic averages for all men and all women students.

The fraternities chalked up an average of 2.453 out of a possible 4.000, as opposed to a 2.236 for non-fraternity men and a 2.336 for the entire male contingent of the Thiel student body. Of the 410 men enrolled at the college last year, 211 held fraternity membership.

Women's scholastic averages consistently topped scores achieved by the men. Over-all average for the campus sororities was 2.882, in contrast to 2.645 for non-sorority women and 2.770 for all women students. Sorority membership rosters included 159 of the 285 coeds enrolled last year on a full-time basis.

Chapters of four fraternities and four sororities are active on the Thiel campus. These include Alpha Chi Rho, Delta Sigma Phi, Lambda Chi Alpha and Sigma Phi Epsilon, all national fraternities; Beta Sigma Omicron, Chi Omega and Sigma Kappa, national sororities; and Alpha Phi Delta, a local sorority which plans to affiliate with a national group in the near future.

New People on Campuses

ROANOKE COLLEGE has new directors of development and alumni. David F. Thornton, new director of development, is a Roanoke graduate who received his master's degree from Columbia University. He was a member of the Roanoke staff as alumni director and acting director of development and admissions from 1950 to 1953, was editor and general manager of the *Salem Times-Register* before returning to Roanoke this summer.

Sam R. Good, Roanoke's admissions director, assumed additional duties as alumni director. He is a Roanoke alumnus himself, did graduate work at Yale University, and is a former instructor of dramatics.

THIEL COLLEGE has a full-time college pastor this year. He is the Rev. Boyd Gibson who graduated from Wittenberg College and Federated Theological Faculty of the University of Chicago and served pastorates in Louisville, Ky., and Memphis, Tenn. He served as assistant for the Lutheran Student Foundation of Chicago from 1952 to 1954.

Inauguration of Dr. Richard H. Heindel as president of Wagner College has been set for Oct. 19, coinciding with the celebration of the school's 75th anniversary of its founding in Rochester, N. Y.

Nemeschy Leaves Wagner

R. B. NEMESCHY

NEW YORK CITY—Dr. Robert B. Nemeschy, director of student personnel and dean of men at Wagner College, was named president of Luther Junior College, Wahoo, Neb., last month. Luther College is a 75-year-old co-educational school of the Augustana Lutheran Church.

Dr. Nemeschy, 35, is a graduate of Gettysburg College and Indiana University. Before coming to Wagner, he was assistant dean of men at Ohio Wesleyan University and director of counseling services at the University of Kansas City. He assumed the new position in Nebraska Sept. 1.

Hei Sook Lee Is Looking Forward Now

MICHIGAN

FEAR IS CONQUERED: Mrs. Yoder, Hei Sook Lee, Esther Barnhart and Dr. Henry O. Yoder have happy farewell chat in Ann Arbor

THERE IS MUCH in Hei Sook Lee's past she doesn't particularly care to remember.

She's the daughter of a prominent Korean family, was educated in the mission schools during the Japanese occupation, married a promising young judge after completing her studies. The judge had been active in prosecuting Korean Communists and was among the first to be captured by the North Korean invaders.

Hei Sook fled from Seoul to Pusan with three small children, lived the life of the hunted, in constant fear of capture. South Korea's liberation reunited her with her parents in Seoul. She heard once that her husband was still alive. That was years ago. Since then, nothing.

Hei Sook had three children to feed. For some time she supported them by teaching English. Then she became seriously ill, was in and out of hospitals for months. She says she was near collapse when she was urged to take a test that might win her a Unesco scholarship for linguistic studies in the United States. She was the only one to pass the test.

But for a long time she was unable to leave Korea because of her ill health. When she finally arrived at the University of Michigan, Ann Arbor, she felt lonesome and frightened. Hope had deserted her.

But that's when she reached the turning point. Her roommate at International House was Esther Barnhart, a missionary on furlough from Japan, pursuing graduate studies in social work at the university. Esther knew that the Korean visitor was not a Christian. But she invited her to join her in evening devotions, brought her to chapel services on Sunday, eventually got her to attend Bible study hours.

The student pastor, Dr. Henry O. Yoder, and Mrs. Yoder took special interest in the young woman who was making friends among Lutherans on campus. When Hei Sook asked Dr. Yoder for instruction in Christian doctrine it came as no great surprise. On Pentecost Sunday she was baptized in the student chapel.

It was a different woman that returned to Korea this summer. Hei Sook knows that what lies ahead will not be easy. She'll have to work hard to support her three children, and nobody would venture to say whether she'll ever see her husband again. But she's not downhearted.

"I came here looking back over my shoulder, remembering the hardships and heartbreaks in my life," she said before leaving Ann Arbor. "Now I go home, looking forward with hope. I know that with Christ as my Savior I can do all things."

TEXAS-LOUISIANA

Synod's Camping Program Successful at Lutherhill

By JAMES F. VORKOPER

AUSTIN—The synod's camping program at Lutherhill was successful this summer. A total of 283 campers attended six camping periods for various age groups. One late intermediate camp and the family camp were cancelled because registrations were not made in time. A staff of 60 persons kept the programs of instruction and recreation running smoothly.

Eighty-four young people attended a two-day church vocations conference, to hear leaders tell of the needs and requirements for full-time church service.

Synod President Royal E. Lesher gave the keynote address on opening night, Aug. 15. Among the staff speakers were Pastors Jack Lundin, David Cooper, D. I. Dolton, and David Jensen. Dr. C. C. Albers, of Austin, and Prof. Thad Marsh, of Houston, also spoke on academic requirements.

St. Paul's Congregation Organized

ST. PAUL'S MISSION, Farmers Branch-Carrollton (Dallas), was organized as a congregation on July 13. The Rev. Henry Moyer developed this mission. First service was held last September. The church has obtained a four-acre site for a building. President Lesher preached at the organization service, with several Dallas area pastors taking part.

HOLY TRINITY CHURCH, Dallas, held a successful late summer vacation Bible school, with 75 children and 18 teachers.

REFORMATION CHURCH, Garland, has an evangelism squad that made 143 calls in six weeks, interviewing 96 families. Of these, 46 expressed interest in the church.

GOOD SHEPHERD CHURCH, Dallas, held an open house and lawn-planting party at the new parsonage occupied by the Rev. Martin L. Yonts. Members were asked to bring a square yard of sod for planting.

Luther League Elects

GEORGE BROOKOVER, of St. Mark's Church, Corpus Christi, was elected president of the synod Luther League at the convention in St. Mark's Church, Cuero, July 19-20. He is a pre-ministerial student at Texas Lutheran College, Seguin.

Sophie Stubbs, of Trinity Church, Victoria, was elected vice president; Elaine Berg, First English Church, Austin, recording secretary; Vaneta Hauseman, St. Peter's Church, Ander, corresponding secretary; and Al Hoering, treasurer.

ST. MARTIN'S CHURCH, Sharpstown (Houston), organized just last year, now numbers

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GRACE CHURCH, Houston, will introduce the new hymnal in September. Rehearsals have been held Sunday evenings.

ANDER-SCHROEDER PARISH, Goliad County, has begun to use the new *Service Book and Hymnal*. The Rev. Harold Muffley is the pastor.

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The Ballot at Dayton

Two nominations for each place on boards and agencies are presented

In accordance with the provisions of the ULCA By-Laws (Section V., (c), Items 5 and 6), the Secretary of the Church here presents the list of the nominees chosen by the 1958 ULCA Convention Committee on Nominations at its meeting in Pittsburgh, Pa., Aug. 14 and 15, 1958.

Under the guidance of the Rev. Alfred H. Stone, chairman, and the Rev. E. Rudolph Walborn, D.D., secretary, the committee examined 524 nomination suggestions (naming 296 individuals) furnished it by ULCA elective agencies and by convention delegates. The committee was not under any obligation to accept those suggestions but was free to add to them names of eligible persons who commended themselves as having special competence to serve the several boards and agencies. Pursuant to the provisions of the ULCA By-Laws, the committee also had regard to the synodical and territorial origins of persons presently serving elective agencies and those suggested for nomination.

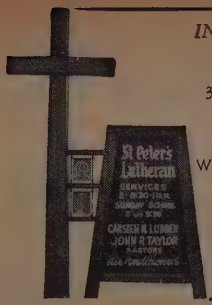
As the report of the Committee on Nominations is being made, at the Wednesday afternoon Oct. 8, 1958 convention business session, additional nominations may be made from the floor by delegates.

Should any of the nominees listed below find it necessary to decline nomination, word of the declination should be sent to the Secretary of the Church, the Rev. F. Eppling Reinartz, 231 Madison Avenue, New York 16, N. Y., at the earliest possible date. The Committee on Nominations will meet before it presents its report to the convention to substitute names for any withdrawn from the list of nominees.

The Committee on Nominations is:

Clergymen: Alfred H. Stone (chairman), Arthur Buehlow, Edward E. Hummon, John

(Turn to page 44)



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Asterisks preceding names indicate that persons so designated were suggested for nomination by the elective agency concerned.

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(Turn to page 47)

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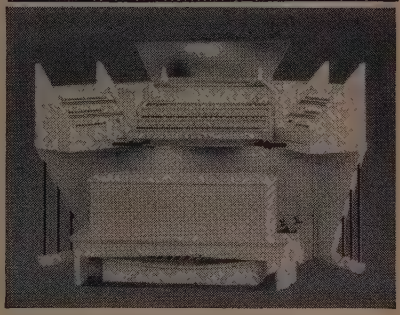

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IN CONCLUSION

THE SURE WAY to arouse sharp reader response in this paper is to print some squib proposing or condemning change in the worship practices of our church. We had a dozen lines on page 31 of the Aug. 13 LUTHERAN conveying very negative thinking about a minister chanting his part of the liturgy. Last week we printed a sampling of letters received in reply, and this week we have a few more.

Next will come a fresh wave of letters answering those who favor chanting. We could keep this up all winter.

The facts are quite simple. The new *Service Book* attempts to meet the needs of eight Lutheran denominations in America, including six which are of North European origin—Danish, Finnish, Norwegian, Swedish. In Scandinavian countries the pastors customarily chant their part of the liturgy, and this practice is continued in some Lutheran churches in America.

So the new book says the minister (and the congregation too) "shall sing or say" the various parts of the liturgy. In the ULC practically all congregations are accustomed to singing their part, but not to hearing the minister sing. For those of us ministers who don't sing well, this is a merciful protection. But some have recently begun singing instead of saying.

This is a small matter, but it tends to sort out people according to whether or not they like change. I like changes if they are well thought out and seem reasonable.

BUT TO SOME extent nothing about our worship is reasonable. The things we think through logically are really only a limited part of the expression of our whole personalities. Sigmund Freud with his discovery of the subconscious mind has made this clear.

Love and hatred, trust and fear, faith and unbelief come from a deeper level than our ordinary rational processes. The Bible speaks of "thinking in your heart," which is a good way of expressing this.

The real driving power in our lives is what comes from our "hearts," not from our "heads." Mature people keep these two fairly well together. They let their heads examine their hearts, and vice versa, and try to harmonize the differences. A completely reasonable person who keeps his emotions sternly suppressed, is likely to be a very colorless person, though. And he may be in danger of sudden and serious explosions erupting from the deeper levels of his personality.

OUR CHRISTIAN FAITH uses the whole of us, not our minds alone. It speaks to our imagination, confronts us with great mystery, stirs deep emotions. The story of Jesus in the New Testament begins with angels singing over Bethlehem, and closes with our Lord disappearing into the clouds. Strictly scientific people—who can't make sense of anything but $2 \times 2 = 4$—don't understand.

When we gather for worship we can't be content with plain prose. In speaking to the unseen God, we come to a room specially designed and set apart for worship, furnished with an altar, perhaps a communion rail, cross, candles. Ministers and choirs wear clothing different from what they wear on the street. We kneel, stand, sing. All this is a means of expressing our hearts as well as our heads.

We don't have to be told why we do these things. We all know they are helpful in worship. Whether the minister "says" or "sings" is just one of these things.

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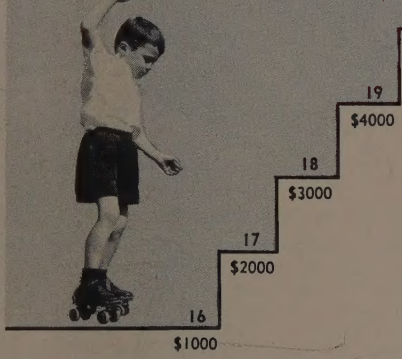

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